

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 18.

[\$1 50 in advance.]

PROVIDENCE, R. I. SATURDAY, DECEMBER 3, 1825.

[\$2 at the end of the year.]

CHRISTIAN TELESCOPE.

PRINTED AND PUBLISHED EVERY SATURDAY,

By BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the Market-House.

Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

NATURE PROCLAIMS A GOD.

Within the two last centuries, the faculties of the human mind have been so thoroughly disciplined, the fields of science so industriously cleared up, and the consequent effects on the human family so beneficial, that, with propriety it may be said, the moral condition of our race has undergone a complete revolution. The budding blossoms of talent are no longer stunted by the chilling influence of neglect; opulence and rank extend a liberal and genial patronage to merit of every kind. Rivalry for scientific eminence has been excited between philosophers of different nations, and attended with the happiest results. Seas have been explored, their finny inhabitants named, and classed under their respective genera and species. The Earth is ransacked and made to unfold her structure to scientific research, and yield her stores of minerals for the convenience of man. The twinkling orbs of heaven, have, likewise, been obliged to submit to his insatiable avarice for knowledge; space inconceivable in mind, is, by the assistance of art, penetrated by the eye; mighty planets, appearing to unassisted vision like burning tapers, suspended in the blue concave, can, with her aid, be brought home to steady contemplation, while their distances, magnitudes, and revolutions, are determined with mathematical accuracy.

Thus, the empire of Science seems to be almost co-extensive with the universe; she has discovered and illustrated the laws of nature, and her sister art has applied these laws to promote the enjoyments of man.

If we take a retrospective view of the mazy records of former times, when Despotism and Ignorance, under the influence of their prime minister, Superstition, governed the destinies of nations; when man, designed by his Creator for happiness and for freedom, was bowed down beneath the scourge of tyrants, and made to grovel with beasts; we shall rejoice, that our existence was destined to this enlightened age, wherein Literature and Science are so universally cultivated, and their offspring, Liberty and Happiness, so generally experienced.

But while we felicitate ourselves on living in an age so far advanced in knowledge, while the keen eye of human investigation penetrates the arcana of nature, and intensely watches many of her sublime operations, does not sordid selfishness too generally prevail over the noble emotions, which creation, when contemplated with regard to its Author, is ca-

pable of inspiring? Do we not, when surveying nature's works, neglect to raise our thoughts from them, up to nature's God, and offer up devout orisons to that great First Cause, who so admirably planned this beautiful system, and so benignantly bestowed on us faculties, capable, in some measure, of comprehending it? That this is too frequently the case, may be inferred from the fact, that the productions of human genius are studied with more apparent pleasure by some, than those of unerring Wisdom. And there are, even in this christian age, those who deny the existence of God; while others impiously assert that his attributes are not conspicuous in creation, but are made known to man only through the medium of a written revelation. O man, obstinately blind! the philosopher is revered by thee; the ingenious artist caressed; both receive thy homage; but alas! the Designer and Maker of worlds, and harmonious systems of worlds, does not sufficiently excite thy reverence to be traced through the glorious productions of his wisdom, with which thou art surrounded. Wherever the name of Newton has reached, it is venerated; nay, almost adored. But wherefore does he deserve this? Is human excellence more to be appreciated than divine perfection? He only investigated a law of nature, which, however useful a knowledge of it may be, owes nothing but its discovery to him: it should therefore excite the mind to adore Him, whose wisdom and Almighty power can suspend worlds in space by such an agent, rather than to admire the sagacity of the mortal, by whom it was unfolded. The fame of Herschel is co-extensive with civilization; and there is reason to believe that the thoughts of most men, when contemplating the far distant planet which bears his name, are directed to the consideration of its discoverer, his character and achievements, rather than to its Creator, his attributes and perfection.

The description of Herschel's telescope, mounted on its vast machinery, produces admiration in every reader, and stimulates his curiosity to become intimately acquainted with its structure. But how few are at pains to inquire into the constitution of that instrument which is of nature's mechanism, and of infinitely greater simplicity and beauty; the formation of which seldom awakens curiosity, and the beneficence of its Author rarely calls forth gratitude! The human eye is constructed on principles as purely mechanical, as are those of the telescope; the make of each is in conformity to the laws which govern the refraction of light; the glasses of the one being but substitutes for the humours of the other. But in point of workmanship and utility, how great the disparity! The one is a ponderous instrument, requiring for its management complicated machinery, and for its reparation frequent attendance of artists; the other is a delicate piece of mechanism, a little globe scarcely an inch in diameter, always in order and ready to delineate to the

mind the form and structure, as well as the shade and colours of every external object. And its connexion with the mind, how wonderful! By this, the little world within converses with the world without; and by it, the charms of nature excite in us those delightful emotions which so much enhance the value of existence. Its promptitude to obey the summons of the will, how much beyond human comprehension! Not even thought itself intervenes between the consciousness of volition, and the adjustment of the eye and its reception of the image. In this one organ, we have the most convincing proofs of the consummate wisdom and adorable beneficence of the Creator; and is it possible for man not to acknowledge them? unless, indeed, he declares that the watch he wears, was without a maker, or that its maker acted without intention.

SENEX.

FOR THE CHRISTIAN TELESCOPE.

PATIENCE UNDER AFFLICTIONS.

Nothing is more strongly inculcated in the scriptures than the duty of patience. Afflictions are the constant attendants of man. So long as the constitution of man remains the same, he will be liable to pains and sorrows, diseases and death. He is like a little shallop in the midst of the ocean, when it is tossed about by its dark and angry waves. The world is full of storms, it is a world of wickedness and sin, and it requires all the fortitude and resignation that man is susceptible of, to buffet its tempests; but amidst all its perplexities God has prepared an everlasting ark of salvation—he has procured a balm for every sorrow, a cure for every malady, safety from every danger and a security from every foe, till we reach those heavenly shores, which God has promised to the whole family of man. The word of God leaves us not to the uncertainty of conjecture—its language is clear. God has set forth a propitiation—he does pardon our transgressions—he will remember our sins no more—and he points with the finger of truth to the Lamb of God who taketh away the sins of the world. Heavenly intelligence, that God so loved the world as to send his Son, not to condemn his creatures, but to ransom them from death by the blood of his cross. He is that blessed comforter that invites all that are under affliction and all that mourn to come unto him that they may find rest. Painful indeed, would be the thought, and unhappy the situation of mankind, were they left in this vale of tears without a guide to direct their wandering steps: but God has promised to be their guide and conductor, and under the Almighty arms of Jehovah he is safe amidst all the evils of life. Religion holds out such inducements and considerations as will best support the sinking mind under affliction. God has presented himself to us as perfect in love and in goodness, that we are not only his creatures, but he condescends to call us his children, that he does not

afflict willingly the children of men, but all the afflictions that we are called to pass through, are intended to prevent greater evils, hence the necessity of being armed with patience, to submit with resignation, to all the allotments of a Being who has disposed them for our good, to withdraw our affections from the groveling things of time and to place them upon that God who is able to satisfy our most longing desires. One great source of joy and happiness to the individual who exercises a meek and quiet spirit, is that, although his path may be strewn with thorns and briars, he knows that it leads him to his Father's house, "that house not made with hands eternal in the heavens." Here all his wants will be most amply supplied, his soul will be filled with the effusions of divine grace, his happiness will be consummated, for God will be his unfailing portion for ever. As long as we are in the world we are to live above it, to be patient under afflictions, to be resigned under tribulation, knowing that it is but for short time, to console our hearts with the promises of God, to exercise a strong Abrahamic faith, until the shores of immortality present themselves to our enraptured view: Perhaps by indulging in reflections similar to these, it may palliate some of the miseries of life, and render the path that leads to the grave less rough. Our hopes for time and eternity should be placed upon God, and when we are called hence to be seen no more for ever, may we travel through the dark valley of the shadow of death and fear no evil. For God has promised to be the strength of our hearts, to support our trembling steps, to be our everlasting all. May we in this world ever look with an eye of pity and compassion upon our fellow-creatures, to have a heart panting to do good as we have opportunity. May our piety be free from ostentation, marked with sincerity—our disposition cheerful and resigned under the afflictions and vicissitudes of life—let the kingdom of Christ and his glorious gospel be predominant in our thoughts, raising our affections above the vanities of the world and inciting in us a wish to perform every duty incumbent upon us. May resignation under the dispensation of providence, a perfect acquiescence to the will of God, gratitude for what the Saviour has done for man, be implanted in all our minds. Finally, live to the honour of God in this life, and be prepared for a glorious resurrection from the grave, to spend an everlasting sabbath in heaven with all the ransomed.

PARACLETE.

FOR THE CHRISTIAN TELESCOPE.

RELIGIOUS CONFIDENCE.

"O trust in the Lord; for his mercy endureth for ever."

What a consolation in the hour of adversity! how has it buoyed me up, when this world has been to me a barren waste.—When my mind took a retrospective view I recoiled with horror! for my life has been one scene of affliction and woe.—And flying with precipitancy, I took an intuitive glance, but all was dark and gloomy! no parents' fostering hand is held out to lead and sustain me; bereft of them at a time when I should look to them for an earthly support, I was left to stem the torrent of an over-

whelming world without a counsellor or guide: all my near and dear friends were snatched from my embrace in rapid succession. Assailed by trouble in every form and shape, I was taught to look beyond this world for that hope, that consolation, which would teach me to endure this life with patience and resignation. I was taught that though encompassed on every side, I could fly to Him, whose "mercy endureth for ever," in the hour of affliction, and there pour forth my most secret grief.—And words are inadequate to express the consolatory, and I can say, the ecstatic joy that has been poured into my lacerated bosom; when bowed to the earth I have been raised in triumph—the world assumed a different aspect, and all nature looked drest in its richest verdure. Such, my patient readers, is the effect of religion: and shall we cast it from us as a thing not worth possessing! shall we say, "I know thee not, thou art false and deceptive?" No, rather let it be our first pursuit. And if we are parents, let it be the first lesson that is taught our little ones, as it will cause them to pass through "this valley and shadow of death" with a mind resigned, if not happy.

CORISSANDER.

FOR THE CHRISTIAN TELESCOPE.

SHORT SERMONS, NO. 2.

"The election hath obtained it; and the rest were blinded." Rom. xi. 7.

Our text teaches the doctrine of election and reprobation. It is not our intention to enter into a critical examination of this passage, but only to notice the principle on which this election is founded. Let us take this subject home to ourselves, and inquire what is our object in all our elections? We elect a president for example, and as it regards this office, all the rest of the nation is reprobated. But for what purpose is our president elected? Is he chosen to make the whole nation, i. e. the non-elect, miserable? Surely not. He is chosen to increase the happiness of the people at large. Thus we see that our elections seek the best good of all, both elect and non-elect. This is the principle on which all our elections are founded.

We elect for the good of the whole, and can we suppose that we are more good than the fountain of goodness, more perfect than an infinitely perfect being? If not, then God seeks the best good of all in his elections; and this will correspond with the scripture account of that doctrine to which we will now attend. By the mouth of his prophet God calls Christ his *elect*. Do you ask for what purpose he was elected? The scriptures shall answer, "that he might be for salvation to the ends of the earth." Now Christ is the elect, and as it relates to this office all men were reprobated. Shall we say with some of our brethren, that all will eternally perish who are not elected? If so, all mankind will come short of endless bliss. The twelve apostles also constituted an elect; and relative to this office all the rest of the world were reprobated. Will these reprobates be saved? If not the whole human family will endure an eternity of torment, the twelve apostles only excepted. But the fact is Jesus Christ was elected as the Saviour of the world, and the apos-

ties as instruments in God's hands to qualify men for immortal happiness. The Almighty then seeks the best good of all his creatures in all his elections. For the Lord will not cast off forever. C. H.

FOR THE CHRISTIAN TELESCOPE.

Calvinism and Universalism Contrasted.

The world we live in is subject to error, and man the inhabitant of this world is subject to imperfection and consequently liable to be led astray from the simple, plain truths of divine inspiration, by the artifice and cunning of others more subtle than themselves. It is the duty of every sincere christian, when they have been enlightened by the illuminations of the gospel, "to contend earnestly for that faith which was once delivered to the saints." At a very early period of the world, error and false systems found their way into the christian church, and the world has ever since been led astray from the purity of the gospel, by designing priests, "teaching for doctrines the commandments of men." The erroneous systems of man must be eradicated and exposed, and truth, with all her divine promises, must be vindicated.

Among the doctrines of men, none have stood more conspicuous than those of Calvin—conspicuous as it respects the ability with which they have been advocated, & conspicuous as it respects their absurdity and total destitution of reason. The most noxious weeds that appear in his system are those of election & reprobation, total depravity, irresistible grace and final perseverance. These are plants which the Divine Parent of the universe never planted. We reject these doctrines, in the first place, because they cannot be supported by the word of God; because they are dishonourable to his divine character; because they are destructive of the fundamental principles and obligations of virtue; because they elate the spiritual pride of man, and blast the hopes of humble and dependent christians, who rely upon the never failing faithfulness of Jehovah, and frequently drive them to the very borders of despair; and finally, because they sap the foundation of christianity itself. The doctrines of Calvin affirm that God has decreed the eternal salvation of the *elect*, without regard to moral virtue, and the eternal damnation of the balance of mankind, without regard to the turpitude of their sins. They inform us that God is as much glorified in the eternal damnation of the sinner, as he is glorified in the everlasting happiness of the elect. They inform us that God is not willing that any should perish, but that all should come to the knowledge of the truth. They represent God as decreeing the eternal misery of a great proportion of mankind, and at the same time, God is pleading with, and intreating them to forsake their sins and iniquities, that they may not deserve the damnation of hell.—They inform us that the object and design of God in sending his Son into this our world, was that he should die for a small proportion of the human family, when at the same time the revealed will of God declares that the free gift came upon all men unto justification of life. They inform us that all the events of this world, all the sins committed by man, are in consequence of an Almighty decree, and is

not this in direct opposition to the scriptures which represent man as an accountable creature, when at the same time, it is as morally and physically impossible for man to do otherwise, than for a weight to fall contrary to the principle of gravitation, because the decrees of God are immutable and overrule all his actions. And lamentable to relate, they declare that the Supreme Governour of the world will condemn to an eternal hell, his offending, sinful creatures, for what it is impossible for them to avoid, and demanding of them services and obedience to his mandates, which cannot be complied with. And does not Calvinism declare to the world, that every thing has been fixed from eternity, in the eternal and infinite mind; that all that Christ has done and suffered for man, will be entirely nugatory only as it respects the elect; and yet almost every page of holy writ declares, "that Christ having made peace through the blood of his cross, will reconcile all things to himself"—"That he was the propitiation not for our sins only, but for the sins of the whole world." Often have I attended thy meetings, thou disciple of Calvin, and heard what are termed christian experiences related. The favoured Son of the Most High gives thanks to God that he is separated & elected by sovereign grace from the multitude of mankind, & in the midst of this relation represents himself as being plucked as a brand from the burning; he looks back upon his past life with astonishment, and beholds the unfathomable gulf which he has escaped, and is surprized at his danger, at the perilous situation in which he was placed! How is it possible that you could have been in any danger? What! can God's elect be ever in danger, those whom he has decreed as monuments of his sparing mercy for everlasting happiness? Do you not impeach and mistrust the power and faithfulness of God's electing grace, that informs you, that you are one of the elect? Has not God pledged himself to give eternal life to his elect? Will God leave and forsake them? Will he abandon them in the hour of distress and dissolution to eternal destruction? Will he not perform all his promises? Reconcile these inquiries, thou Calvinistic disciple, with thy Bible—with thy reason. How your situation could have been in any danger or jeopardy is more than I can conceive of. Does not this system of thine cherish and nourish in its bosom another weed, which has spread wherever thy doctrine has been embraced, I mean pride? Does not spiritual pride show itself in your most humble attempts of worship? Does not pride elate your hearts that you are distinguished above your fellow-men? Your salvation is secured by sovereign grace to the exclusion of thousands of others, equally, and perhaps more worthy than yourself in point of merit, I mean as it respects respectability of character, and moral rectitude in this world, not as meriting salvation by works of righteousness that we have done. What evidence have you that you are an object of God's mercy, that you occupied the mind of the Eternal, to the exclusion of others? That the Saviour made his appearance into our world, suffered, died, and rose again, and made propitiation for your sins alone? Thou favoured mortal of the Most High, how ought your heart to resound

with praise, that you have been one among the exclusive favourites of heaven. And your heart must be differently constituted from the rest of creation, if you can believe that you are one of the elect, and at the same time pride does not reign predominant in your affections. And are you not, in the height of your zeal, lead to adopt the language that the Saviour addressed to his Father—"Lord, how is it that thou hast manifested thyself unto me, and not unto the world?" It is not my intention to give offence to any who believe this system, but to treat those doctrines as the creations of man. The scriptures are in our hands, and we are to reject all dogmas not found therein, and we are assured, that none will be found there, which are contrary to the perfections of God, as exhibited on the whole face of nature. But when there are promulgated doctrines, which strike at the divine attributes, we cannot be upon a more sure ground, than to adopt the language of St. Paul, "Let God be true and every man a liar." Let all the attributes and perfections of God be supported, whatever may become of the theories and visionary systems of poor, frail and fallible man. Although we cannot on all occasions discover the design that God has in his moral government, yet we can say to thy system, Calvin, that whenever your views contradict first principles, collected by sober reason from the contemplation of the character of God, in his works, and more immediately in the book of grace, we can use the language of scripture and say, "Shall not the judge of all the earth do right?"

(TO BE CONTINUED.)

SELECTIONS.

FROM THE RELIGIOUS INQUIRER.
BAPTIST IMMORALITY.

"It appears from a publication in the Baptist Register, Utica, N. Y. that the Baptist Church at Lowville and Denmark, Lewis County, have received Elder RUEL LATHROP, to their communion, notwithstanding they were acquainted with the fact, that he had been published in the Christian Watchman, as a man of immoral character. But the account states, that since this Church received him, they have been under the necessity of excluding him from their fellowship, for intemperance and other vices, which was done by and with the advice of a council. The Lowville and Denmark Church now caution the Churches against giving him countenance."

Elder Lathrop's conduct for a considerable time past has been most flagrantly inconsistent with the character of a christian minister, for he has been publicly convicted of *intemperance, abuse of his wife and general immorality*, and yet the Baptists in Lowville and Denmark, with a knowledge of all these facts, received him to their communion. Had he been a Universalist, and sustained a character pure as St. Paul's, they would have expelled him from their church with all imaginable zeal and promptitude, or refused to commune with a dangerous and ruined heretic. But as he believed in the evangelical doctrine of eternal damnation, his faith covered a multitude of sins, and they were disposed to receive him with open arms, though he was black

with crime and hardened in transgression, and they knew the facts and evidence were before the public. When a class of professing christians set every precept of the gospel at defiance by their misconduct and shamelessness, they are excellently qualified to judge and condemn others, and to prate about the licentiousness of a faith they neither understand nor will examine.

When the *Ministerial Conference of the Woodstock Baptist Association* had convicted Elder Lathrop of *general immorality, intemperance and abuse of his wife*, they merely "announce to the Churches of their denomination, that they are of opinion that he ought not to be received, nor countenanced in any wise as a minister of the gospel." How mild, how clement they feel to the sinner!

When the Lowville and Denmark church exclude him from their communion "for intemperance and other vices," they gently "caution the Churches against giving him countenance." What tenderness they cherish and express for this *impenitent offender*! But when Deacon James Green is expelled from the Baptist Church in Berlin, Rensselaer county, N. Y. for believing in Universalism, a hue and cry must be raised against him, and Elder Justus Hull must write a long jesuitical letter to prove the falseness of the sentiment and its lawless tendency, though, in the words of a friend, "Deacon James Green, the man whom they have excluded from the Church, is a man of unblemished character, and of an extraordinary mild disposition. I pledge my reputation that he stands as fair in the eyes of a disinterested community as any Baptist in Rensselaer county." Thus it is seen how far sectarian prejudice may govern in ecclesiastical concerns, and how ready people may feel to condemn others, and to pray for their destruction, merely because they follow not with them.

A FRAGMENT.

Among the various evils which stalk amid the haunts of man, there is one demon of destruction, whose march, sure as time, impetuous as the cataract, and merciless as the grave, desolates the fairest valley of the universe, and lays prostrate the noblest structure of creation. At his approach, the towering wings of genius is paralysed; the torch of reason becomes extinct, the fire of ambition expires, the smile of philanthropy is lost in the clouds of conscious degradation, the rose of health is bleached, the lustre of the eyes is dimmed, and the flower of domestic love and hope and joy are withered for ever. His name is intemperance. His followers are shame and remorse, poverty, disease, infamy and death. And does not man retreat with dismay from this dark, malignant and un pitying enemy?—Who would not avoid the exhalations of the Upas, or fly from the dreadful Samile of the Arabian desert; none, none in the Universe, and yet, oh inconceivable madness! how many, with dauntless confidence, embrace this demon of intemperance; this destroyer of all that is fair and lovely in the soul, this pestilence that walketh in darkness and wasteth at noon day. Awake, oh man, from thy dangerous lethargy: thy senses are locked in a fearful charm and thou

smilest in the slumber on the monster whose breath is consuming thee?

Hast thou friends? wilt thou doom them to mourn over thy faded form; thy blighted mind, thy decayed energies? Hast thou children? Canst thou smother the noble aspiration of their youth with disgrace and infamy?

FROM THE CHRISTIAN INTELLIGENCER.
AN HONEST CONFESSION.

MR. STREETER—For some time past I have felt an inclination to write to you, and inform the public, through the medium of your valuable publication, of the change of my mind and heart, in relation to spiritual things. I hope to be excused for the broken manner in which I may communicate my ideas. For several years after I began to take some notice of the different denominations of Christians, I *professed to be a Universalist*, and frequently attended these meetings, especially if I heard of one off at a distance from my home, so that I could have a ride on the Sabbath, and mingle with the multitude, who generally attended. But I must honestly confess that I rarely paid much attention to the preaching, when the speaker, as was usual, dwelt on moral and charitable subjects. Whenever a preacher began to describe moral characters, and set forth the duties of men, I was at once uneasy. Such things in a sermon were so displeasing to me, that I have frequently gone out of meeting to avoid them. The sacred truth is, that so long as I was spending a great part of my time, *out of meeting*, in an habitual disregard of christian duties, it was not to be expected that I should be edified by a declaration of gospel requirements, from the preacher. Though I was called a Universalist, I never joined any regular society, nor used any means to have a society organized, in the town where I reside. I kept along in the *profession*, without once asking myself, as before God, *what Universalism was*. At last, I happened to mention to a Hopkintonian, the superior happiness attending a belief in Universalism. To which he replied by asking me *which of us* I thought was the happiest man.—I told him hastily, that *he* was infinitely the *happiest*—that *I* was the *miserablest* wretch on earth! He smiled—and said, “But how comes that to pass, if your belief is so much better than mine?” The question came like thunder, and in an instant, I discovered a serious truth,—that *I* was *not* in reality, a Universalist. I commenced a regular examination of myself, and found that I had no faith—no religion. Then turning my attention to the Bible, I saw myself as in a mirror—was brought to loathe my former irreligious conduct, and to enter into a covenant of righteousness with the wisdom from above. Blessed be God, I seem to be in a new world. My home is a little paradise—my neighbors manifest uncommon respect—real Universalists gladly hail me as a brother—and I feel to rejoice in all which surrounds me. I have drawn up a plan for the formation of a Society in this place, and shall use my endeavours to have preaching, at least one half of the time, the ensuing year.

A REAL UNIVERSALIST.

—, Oct. 17, 1825.

LIBERALITY REWARDED.

The religion of the Bible is the religion of humanity. While it teaches us to adore and reverence the great Lord of the universe, it also inculcates compassion and attention to his creatures. Tiberius the second was very famous for his bounty to the poor; inasmuch that his wife was wont to blame him for it; and speaking to him once how he wasted his treasure that way, he told her, ‘he should never want money, so long as, in obedience to Christ’s command, he supplied the necessities of the poor.’ Soon after this, under a marble table, which was taken up, he found a great treasure; and news was also brought him of the death of one Narses, a very rich man, who had left his whole estate to him.

The following beautiful lines, by Lord Byron, on the immortality of the soul, contradict the sceptical opinions expressed in some of his writings.

When coldness wraps this suffering clay,
Oh! whither strays the immortal mind?
It cannot die, it must not stay,
But leaves its darkened dust behind.
Then unembodied doth it trace
By steps its planet’s heavenly way,
Or fill at once the realms of space,
A thing of eyes that all survey?

Eternal, boundless, undecayed,
A thought unseen, but seeing all,
All, in earth or skies displayed,
Shall it survey, shall it recall.
Each fainter trace that memory holds
So darkly of departed years,
In one broad glance the soul beholds,
And all that was at once appears.

Before creation peopled earth,
Its eye shall roll through chaos back,
And where the fairest Heaven had birth,
The spirit trace its rising track.
And where the future mars, or makes
Its glance o’er all dilate, to be,
While sun is quenched or system breaks,
Fixed on its own eternity.

Above, or Love, or Hate, or Fear,
It lives all passionless and pure,
An age shall fleet like earthly year,
Its years like moments shall endure.
Away, away, without a wing,
O’er all, through all, its thought shall fly,
A nameless, an eternal thing,
Forgetting what it was to die.

FROM THE CHRISTIAN INTELLIGENCER.

ORIGINAL ANECDOTE.

There lived in the interior of New-Hampshire, an industrious, affectionate, and christian mother, who believed that she and a few more of the same peculiar sentiments, would share the glories of heaven, for ever; but that most of her neighbours, and all Universalists, would be refused an admittance to that blessed abode, and consequently, that she ought not to assent to their salvation herself.

Now it came to pass, at a certain time, when this good woman had fallen asleep, that she dreamed the following dream, which wonderfully vexed her:—She thought she was dead, and having left all the troubles of time, the righteous and the wicked still living, was on her way to glory, striving to ascend the *great and high* mountain, on which her rest was to be permanent. But just before she had reached the place of destination, she inadvertently turned her gazing eyes, and behold, a neighbour, a universalist, was *climbing the hill after her*; which so enraged her pious soul, that she instantly awoke, and told her friends that, she was really “*afraid her dream would come to pass.*”

L. W.

Judge Root, in going a circuit in England, had a stone thrown at his head, but from the circumstance of his stooping very much it passed over him.—“You see,” said he to his friend, “had I been an upright Judge, I might have been killed.”

ANECDOTE.

An Irishman, in Bath, was joked rather severely by a Calvinist, about his Catholic religion.—O *fath*, said he, there is not so great a difference between Catholics and Calvinists: only when a Catholic defrauds any one, he repents and pays four fold; but when a Calvinist repents of a fraud, he restores nothing, but keeps what he has got.

It is the fate of industry to be equally endangered by miscarriage and success, by confidence and despondency. He that engages in a great undertaking with a false opinion of its facility, or too high conceptions of his own strength, is easily discouraged by the first hindrance of his advances, because he had promised himself an equal and perpetual progression without impediment or disturbance; when unexpected interruptions break in upon him, he is in the state of a man surprised by a tempest, where he proposed to bask in the calm, or sport in the shallows.

Few are more frequently envied than those who have the power of forcing attention wherever they come, whose entrance is considered as a promise of felicity, and whose departure is lamented, like the recess of the sun from northern climates as a privation of all that enlivens fancy or inspires gaiety.

Notice.—C. S. is informed that the poetry, forwarded by him, as a selection from Zimmerman on Solitude, was inserted in No. 50, Vol. I.

The unexpected calls of the Editor, out of town, render the omission of the review of Mr. Fisk’s examination unavoidable for this number. Ed.

MARRIED,

In this town, on Monday evening, by Rev. Mr. Pickering, Mr. Charles P. Shelton, of Boston, Mass. to Miss Mary Rutenbur, of this town.

On the 23d ult. by Rev. Mr. Tobey, Mr. Elkanah Briggs, to Miss Catharine B. Yerrington, daughter of Mr. James Yerrington.

Same evening, by Rev. Mr. Wilson, Mr. Lawton Cady, of Warwick, to Miss Louisa B. Hill, of this town.

On the 24th ult. by Rev. Mr. Edes, Mr. Edward Draper, to Miss Julia Ann Sheridan, all of this town.

In Preston, Con. on the 20th ult. by Rev. Zelotes Fuller, Mr. Nathan Ingraham, to Miss Louis Sharp. Also in the city of Norwich, on the 22d inst. Mr. Elias Burdick, to Miss Eliza Wilcox.

DIED,

In this town, on the 20th ultimo, Mrs. Rebecca Luther, wife of Mr. Thomas Luther, aged 64.

On the 19th ultimo, Sarah, daughter of Mr. Eldridge Dix, aged 3 years.

On Friday week, Mr. Daniel Teft, in the 93d year of his age.

On Sunday night last, Mrs. Almira Dennis, wife of Capt. Joseph L. Dennis, in the 29th year of her age.

On Monday evening last, Nicholas Easton, Esq. aged 73 years.

On Tuesday last, Mr. John Brewer, in the 49th year of his age. He was distinguished as a man of strict honesty and integrity.

Same day, Miss Hannah F. Sweet, daughter of Mr. Benajah Sweet, in the 35th year of her age.

On the 25th ult. Miss Betsey Arnold, in the 56th year of her age. Miss Arnold may be said to have been one, whose daily walk was a practical commentary of the faith she professed. Believing in the impartial love and grace of God, she sought to imitate that goodness by the exercise of kindness and charity to all. She endured a long and painful illness, without murmuring against the dealings of Providence. And as she had lived by faith on the Son of God, her confidence remained unwavering, and her peace of mind uninterrupted, till she fell asleep in the arms of her Saviour, to be gathered to the society of the beatified and perfected in love.

Wanted, a Lad about 15 years of age, as an apprentice to the Printing Business. Apply at this office.